Lutheran Herald

Prayer for a Good Lent

Lord Jesus Christ, Son of the living God,
Who for our redemption willedst to be rejected by the Jews,
betrayed with a kiss by Judas, seized, bound, and
led in bonds to Annas, Caiaphas, Herod, and Pilate,
and before them to be mocked, smitten with palm and fist,
with the scourge and the reed; to have Thy face covered
and defiled with spitting, to be crowned with thorns,
accused by false witnesses, condemned, and led
as an innocent Lamb to the slaughter, bearing Thine own Cross;
to be pierced through with nails,
to have vinegar and gall given Thee to drink,
on the Cross to die the most shameful of deaths, and
to be wounded with a spear: Do Thou by these
Thy most sacred pains deliver us from all sins and penalties,
and by Thy holy Cross bring us, miserable sinners,
to that place whither Thou didst bring with Thee
the penitent robber on his late repentance;
Who livest and reignest with the Father
and the Holy Ghost, One God, world without end.
Amen.

(From **The Man of Sorrows** by Albert Steinhaeuser)

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LUME XXXVII MINNEAPOLIS, MINN., FEBRUARY 24, 1953 NUMBER 8

O CROSS OF LOVE!

JOSEPHINE JACOBSON

The pen drawing pictured here came to us through the co
tesy of the Reverend Albin Fortney, Muskegon, Michig
He secured it while he was serving as a chaplain in Euro
The artist and his wife, Otto and Marie Karger, were in
city of Vienna at the time and were attempting to mak
living through the sale of these beautiful and delicate dr
ings. Of them Pastor Fortney wrote: "Mr. Karger worked
an engraver's shop. The war, however, did away with
shop and also did away with much chance of restoration
his business. He is old and of course unable to develop
other talents wherewith he can make a living. So he wo
with his pens and makes these beautiful and delicate pictu
which Frau Karger tries to sell by peddling on the stre
Her clothes are not equal to the winter nor are her sh
equal to the cobblestone pavement. But they have their fa
and their independent spirit. They are Lutherans in Vien
a city where it is extremely difficult to be anything
Catholic."

I kneel in prayer beneath that shining cross of Calvary.
O Son of God, what Thou endured for me!
Thy humble, sweet submission to a father's will
Led Thee on stony pathway up to Calvary's hill,
And Thou wert crucified beneath my load of shame,
And suffered silent torture, even curse and pain.
But worst of all, the separation from a Father's love
To gain for me the joyous crown in heaven above.

O cross of pain, O shining cross of love,
Thy Father's will, also thy Father's care for m
I bring to Thee a broken, contrite heart.
O empty it for me of worldly self and gain,
And let me pluck a budding flower from Thee
To place within my heart and let it grow—
Until it bursts upon a world of pain and nee
In all the fragrance of self-sacrificing deed.

UME XXXVII . . . NUMBER 8
neapolis, Minn., Feb. 24, 1953

Lutheran Herald

he Iron Curtain

Peter Gerisch

ice the end of world war II and the outbreak of the called "cold war," the phrase "Iron Curtain" has been d again and again, in press and radio, articles and eches, arguments and defenses. It has appeared so quently that people sometimes forget how it began d what it means to the people who experience its ility every day.

What is the "Iron Curtain," this border between the viet dictatorship and the free world that runs all ough Europe and in Germany simply cuts a whole tion into two pieces? It is a line virtually impossible cross, marked by deep trenches in the fields, wide aths through the woods, and a three-mile-wide no an's land, where one may be shot without warning if dares to trespass within. It is a barrier that completely vers trade between two parts of Germany which can arcely live without each other. It has driven a wedge to the cultural life of a people which has a deep ditional unity. It has cut through the life of science, d it stands as an obstacle to any intellectual exchange tween universities on both sides.

All this is bad enough. But worst of all, the "Iron urtain" slashes through the hearts of millions of in-vidual people: it is a line which divides families, which eaks even the closest relations. When this "Iron Cur-n," officially the border between the Soviet Zone and e three western occupation zones of Germany, was awn in 1945, the four powers agreed to issue special nterzonal travel passes" to all German citizens who anted to cross this border. Applications for such passes d to be made to the nearest local military commander. hile the western powers usually were generous in uing these passes, the Soviets lim-d them from the beginning to a all number of communist agita-s, party-officials, and business peo-e who would smuggle essential in-strial material from the western nes. Till 1947, private applications were strictly refused with polite and sanctimonious excuses and explanations. Since then, the answer has been a rude "No!" and today anyone who dares even to apply for such a pass thereby places himself under suspicion and surveillance by the political police.

Thus since 1945 it has been practically impossible for the 18 million people of the Soviet Zone ever to travel out of the narrow boundaries of their suppressed country and to see members of their families who naturally are scattered all over this formerly united country. Even the most pitiful personal pleas do not weaken the Soviets to permit a leave of their zone. I personally know cases where children have been refused permission to travel to their dying parents to see them for the last time, or where parents have been denied a permit to see their children who were involved in terrible illness. Christmas, the feast of love, when everybody tries to be with his closest relatives, is spoiled for thousands of young students in one zone, who are separated from their parents in the other. Aged fathers and mothers, desiring to spend the closing years of their lives with the families of their children, are closed off in their zone in poverty and despair. I know of cases where even husbands and wives have been kept from each other for years and years and have watched their marriage fall into pieces day by day.

The human tragedies in this field of German postwar history are countless, and the spiritual damage is endless, too. There seems to be no hope for improvement. On the contrary, conditions grow steadily worse. Until the spring of 1952 it was possible, even though very dangerous, to cross the heavily-guarded border illegally. Today this is absolutely impossible, for the Soviets have dropped the "Iron Curtain" entirely, digging trenches along the frontier, erecting watch-towers, unrolling miles of barbed wire, and establishing the frightful no man's land. Thousands and thousands of people in both parts of Germany are thus divided, though they long to be together.

(Continued on page 193)

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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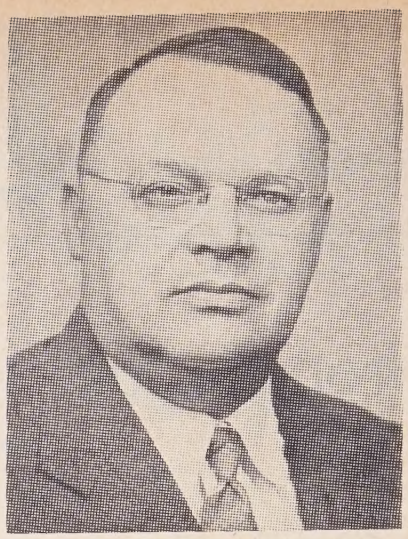
Luther Seminary Choir Tour

Winston Grant

"Serve the Lord with gladness; come before His presence with singing" (Psalm 100:2).

With these words in their minds and hearts, the 32 members of the Luther Seminary Choir will begin their annual tour on March 1. The tour will take them through the midwestern states, with concerts in Minnesota, Iowa, Wisconsin, Illinois, concluding with their homecoming concert on March 9 at St. Anthony Park Lutheran Church in St. Paul.

Dr. Laurence N. Field, a new member of the Luther Seminary faculty, will accompany the choir as intermission speaker on the tour. Dr. Field was elected to the Chair of Church Music and Parish Education last June at the biennial convention of The Evangelical Lutheran Church. Previously he served twenty years in the parish ministry at Williston, North Dakota, and Kalispell, Montana; was Dean of Religion at Luther College for three years and was president of the Rocky Mountain District of the ELC from 1944-1952. He is a graduate of St. Olaf College, Luther Seminary, Union Theological Seminary of New York. He received his doctor's degree from Luther College in 1944.



Dr. L. N. Field

The Seminary Quartet, all members of the choir, also sing. The members of this quartet, Dick Gildseth, Clifford Pedersen, Dick Hofstad, and Paul Oas, are juniors at the Seminary. Gildseth came from Augustana College, Sioux Falls, South Dakota, and Pedersen,

ROW 1: John Trelstad, Atwater, Minn.; Bob Martenson, Milwaukie, Oregon; Arnold Gregorson, Wheeler, Wis.; Herman Muus, Falls, Minn.; Norman Wick, Detroit, Mich.; Bill Johnson, King, Texas; Maynard Larson, Willmar, Minn.; Rodney Kvamme, Grand N. D.; Bill Palmquist, Duluth, Minn. . . . ROW 2: Harold Peterson, Cashton, Wis.; Bob Jensen, Alexandria, Minn.; Clifford Pederse ley City, N. D.; Paul Oas, Veblen, S. D.; Donald Ostroot, Little Falls, Minn.; Leroy Stadum, Bryant, S. D.; Phil Natwick, Nunda, Harold Vold, Montpelier, N. D.; Loren Halvorson, Urbana, Ill.; Arlyn Anfinrud, Belgrade, Minn. . . . ROW 3: Otto Wedul, Thief Falls, Minn.; Paul Braaflat, Sacramento, Cal.; Jerry Moe, Chicago, Ill.; Dick Gildseth, Oldham, S. D.; Winston Grant, Waseca, Minn non Haas, Lansing, Iowa; Dick Hofstad, Creston, Ill.; Armand Asper, Canton, S. D.; Eugene Floistad, Milwaukee, Wis.; Cyrus S Hatton, N. D. . . . Absent from picture: Milo Brekke, Sioux Falls, S. D.; Walter Evenson, Wolverton, Minn.

Leif Monson, director

d, and Oas are graduates of Concordia College, Moorad, Minnesota.

The choir is under the direction of Leif Monson of en, Minnesota, a senior at the Seminary. This is his rd year as director of the choir. He is a graduate of ther College, Decorah, Iowa, where he majored in sic, sang in the Nordic Cathedral Choir, and directed Decorah Lutheran Church choir. He has had wide perience in choral work, and this year is also directing choir at Our Saviour's Lutheran Church in Minneolis. The choir has always been student-directed and s won a wide reputation in the midwest through its nual tours for its spirited singing of the great music Christendom. The singers are all young men prering for the Lutheran ministry at the seminary which ins pastors for the ELC. Many of them are former embers of well-known Lutheran lege choirs, such as the St. Olaf theran Choir, the Concordia oir, the Luther Nordic Cathedral oir, the Pacific Lutheran choir, Augustana choir, and the Texas theran choir. It is the choir's purse to proclaim the message of vation through song.

The program to be presented indes confessional and liturgical mbers, as well as standard choral angements. The composers of ne of their concert numbers are S. Bach, Gretchaninof, Healey, llan, Lvovsky, Ralph Williams, hesnokov, Arkhangelsky, and ieg.

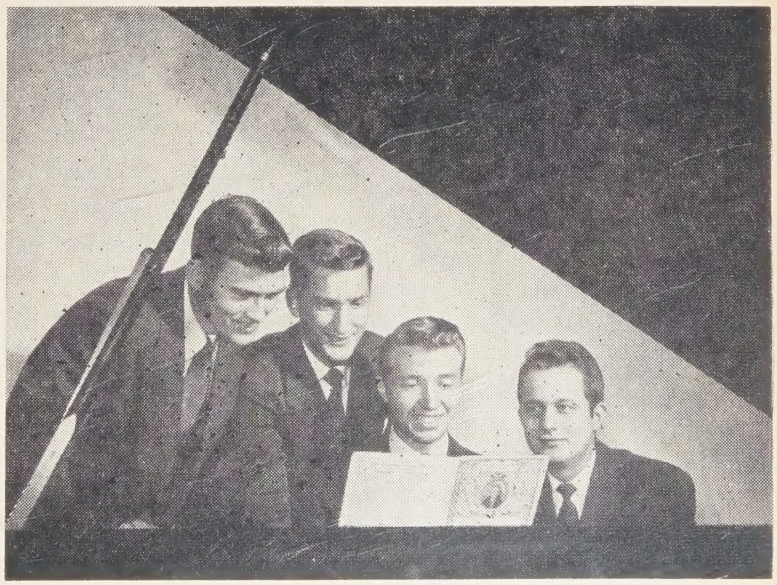
The choir will make week-end rs in February to the western part Minnesota in the Granite Falls area, and in March to Colfax and Chetek, Wisconsin.

Armand Asper is president of the choir, and Bill Johnson and Dick Hofstad are the business managers.

The Luther Seminary Choir was first organized under the leadership of Professor John Dahle, who was head of the Department of Hymnology and Church Music from 1917-1931. When he emigrated to this country from Norway at the age of twenty-three, he continued his musical studies and became known as a choir director, composer, and publisher of song collections. Substantial monuments to his musical knowledge and good taste remain among us in the Lutheran Hymnary, in the preparation of which he had an important share, in his three volume history of hymns, in his various collections of anthems for church choirs, and in the true conception of sacred music which his inspirational lectures and leadership of seminary singing forces established in the students. The choir aims to continue in serving the Church through sacred song, the very purpose for which it was organized.

THE TOUR SCHEDULE

Saturday, February 28—Northfield, Minnesota
Sunday, March 1—Albert Lea, Minnesota
Lake Mills, Iowa
Clear Lake, Iowa
Monday, March 2—Stoughton, Wisconsin
(tentative concert)
Tuesday, March 3—Milwaukee, Wisconsin
Wednesday, March 4—Janesville, Wisconsin
Thursday, March 5—DeKalb, Illinois
Friday, March 6—Ottawa, Illinois
Sunday, March 8—Chicago, Illinois
Oak Park, Illinois
Monday, March 9—St. Paul, Minnesota



The Seminary Quartet. Left to right Dick Gildseth, Clifford Pedersen, Paul Oas, and Dick Hofstad. Plans are now being considered by the quartet for a tour through the western and midwestern states this coming summer.

Bibles for Russia

Robert T. Taylor
General Secretary, American Bible So

There are plenty of Russian Bibles in the United States. There is evidence the Bibles would be used in Russia. There is no way to send these Bibles into the U.S.S.R. in quantity. We have no evidence that Scriptures mailed in are delivered.

These are the plain facts in a situation which is much discussed and about which a considerable amount of misinformation is being put out.

The American Bible Society has on hand ready for shipment to Russia 84,891 Russian Bibles, 193,714 Russian New Testaments with Psalms, and 522,946 Russian Gospels. These are all in the Holy Synod version and in the new Russian orthography. These are from the first editions of Russian Scriptures in the new Russian orthography printed on American soil. They were published by the American Bible Society from 1943 to 1948.

These Scriptures can be purchased for $1.00 for a Bible, 35c for the New Testament with Psalms, and 2c for a Russian Gospel. They are given without charge to those who can demonstrate real ability to place Scriptures in the hands of Russian-speaking people who will read them.

The American Bible Society has published 1,698,200 volumes of Scripture in the new Russian orthography. Of this number, it had in stock on December 1, 1952 84,891 Bibles, 193,714 New Testaments with Psalms, and 522,946 Gospels. This means that the Society has distributed 896,649 volumes in the new Russian orthography. Of this number, 220,000 were shipped into Russia through official channels.

The Desire for Russian Scriptures

But do the Russians really want Bibles? Through the years they have always been eager to receive the Holy Scriptures when the way was open. In 1945 the Society shipped 5,000 Russian New Testaments with Psalms and 100,000 Gospels in the new Russian orthography to the Patriarch of Moscow.

When Metropolitan Gregory of Leningrad and Novgorad was in New York in 1947, he stated his willingness to accept 200,000 Bibles, 500,000 Russian New Testaments with Psalms, and 1,000,000 Russian Gospels on behalf of the Russian Orthodox Church. The American Bible Society at once shipped through the Amtorg Trading Corporation all of the Russian Scriptures the Society had in stock; 10,000 Russian Bibles, 5,000 Russian New Testaments with Psalms, 100,000 Russian pels, and 1,000 Ancient Greek New Testaments, to Patriarch Alexei of Moscow for distribution to semi ies and to the Russian people.

Letters have been received telling of the deliver these Scriptures and describing the joy with which were welcomed.

Metropolitan Gregory donated to the American Society, in gratitude for the publishing of the Script in the new orthography and for making the gene offer of Scriptures for Russia, a beautiful icon sho our Lord holding His hand on an open book with following quotation:

"A new commandment I give unto you, That ye one another: as I have loved you, that ye also love another.

By this shall all men know that ye are my disci if ye have love one to another" (St. John 13:34-35).

So far it has not been possible to complete the ment of Scriptures. In the meanwhile, the Amer Bible Society has distributed outside the U.S.S.R. 649 copies of the Russian Scriptures in the Holy Sy version and in the new orthography. There is, of co no way of knowing how many of these may have into Russia. We do know Russian people have rece the Scriptures with eagerness when they are able t copies.

If it were possible to smuggle Scriptures into U.S.S.R., such activity should not be publicized. T is seldom much smuggling done by a noisy smug Published claims and bungling attempts by uninfor or ambitious groups can result in serious reprisal Russian Christians and can destroy Scripture dist tion to Christians in border countries.

The whole history of God's Word in the world onstrates that the people will have the Bible. The mate victory is always God's and the Bible al breaks through to the people.

The struggle of the Russian people for the Bibl been long and hard.

The ancient Slav language "Slavonic" was the guage in which Scriptures for the inhabitants o Slavic countries were produced for several cent The Bible was first printed in 1581. This langua still in ecclesiastical use.

ble Work by Russians

ıe translation into modern Russian currently in widest
: is that made under the auspices of the Holy Synod
:ween 1819 and 1872.

Under the stimulation and assistance of the British
d Foreign Bible Society, a St. Petersburg Bible Society
ıs founded in 1813 and in 1814 became the Russian
ble Society with imperial approval. It was disbanded
the Tsar in 1826, but in its twelve year life it had
oduced translations of the Scriptures into 17 languages,
inted in 30, and circulated over 600,000 Scriptures.
ch was the life of Russia's only Bible Society. There
s never been another national Bible Society of Russia.
Until 1923 the British and Foreign Bible Society con-
ıued work through its own staff. When it was forced
cease, it had produced in Russian, 344,000 Bibles,
32,000 New Testaments and 10,972,000 Gospels and
ıer portions.

From 1922 until the large printing of Russian Scrip-
res by the American Bible Society 1943-48, there were
number of relatively small editions printed. These
clude the first Bibles in the new Russian orthography,
edition of 25,000 printed in Leningrad in 1926 with
pe set and plates made possible by a subsidy from the
merican Bible Society.

So it is that today the Russian Scriptures are printed
d ready for shipment. The Russian people have ever
own a desire for the Scriptures. But the way is not
w open. These are days when American Christians
ust pray and wait upon the Lord. Our horror of athe-
n must not be allowed to stampede us into rash actions
hich are not of the Lord. We must guard against
lse prophets. Church leaders and our American Bible
ciety are alert and ready. Our prayers can hasten the
ening of the way.

NO DEATH

MILDRED OFFERLE

There is no death, but only sleeping.
Jesus told us so . . . then died,
Leaving friends forsaken . . . weeping . . .
Who had seen him crucified.

But even as his lips had spoken,
He left the tomb and walked away;
Proving NOW *is but a token,*
ETERNITY *another day.*

For life is just a time of testing,
The grave is but a place of resting.

Appointed Senate Page

Photo by Norris A. Linderud

Pastor Larson helps Gary pack

Word has been received from Mr. J. Donald Larson, superintendent of the Martin Luther Children's Home, that Gary Helgeson, one of the boys residing at the home, has received appointment as a page boy in the United States Senate. Gary, age 14, reported in Washington, D.C., on January 15 to begin his new duties the following day.

As a Senate page boy, Gary will be on call during the sessions of Congress and for special committee sessions. His high school education will be taken care of in a special school for the pages running in the forenoons. In the afternoons he will report at the Senate or for special committee assignments.

The page boys work and live under a strict program of supervision, but it is an opportunity without peer for boys of this age and one which seldom comes to a boy without wealth, family prestige, or backing. He will have direct contact with and learn to know many of the leaders of our nation. His earnings will enable him to plan for a college education when he has finished his secondary schooling.

Superintendent J. Donald Larson accompanied Gary to Washington to make arrangements for his stay while in the capital city. At the same time, he had appointments with the Children's Bureau.

You Need to Be Rich

Raymond M. O

You need to be rich to gather $3,000,000 for the work of The Evangelical Lutheran Church. You need to be rich to increase, in one year, from $2,100,000 to $3,000,000. You need to be rich to give enough money to reach that goal. You need to have rich congregations to do all the work of Christ which is waiting to be done in our time.

The wonderful thing is we are rich! The people of the congregations are rich enough to do it.

Because we are rich, the 1953-54 Budget is a great challenge to our entire membership. It is a measure of responsibility and maturity. There is every reason to believe it will be accomplished splendidly.

There are many signs of how rich we are, in confronting this great Christian opportunity represented in the new Budget.

Sign 1: *The people of the churches love their Lord!* This is the first evidence of our wealth, for this is the greatest treasure men have. Everything else in life works out right when they love Him. A Luther Leaguer spoke at a congregational dinner where plans were being laid for a new church building. Glowing speeches were made about the new edifice which was to be. When she spoke, she said: "It is my prayer that when the church is built the people will say 'How these people must love their Lord!'"

While there are people in the churches who give little sign of loving their Lord, whose hearts have grown cold toward Him, we have a great company of those who do love Him. This is the wealth of the Church which gives good evidence that we are rich enough to do the work He wants done in our generation.

Sign 2: *The people of the churches give through the Budget, not to the Budget!* Not all the people do this, of course, but there are many who do give in this way. They understand that "the Budget" is but a name. It is a financial measurement of the minimum work which the Church ought to do in a particular period. To give *to* the Budget is short-sighted and not very exciting and satisfying. To give *through* the Budget is to enter into the experience of every part of the work of the Church. It is to realize that every dollar is a missionary, it is a teacher, it is a hand of mercy and encouragement, it is a Christian program set over against all the non-Christian forces of the world.

We are rich enough to reach our goals in 1953 because we have so many people who give *through* the Budget.

Sign 3: *The giver is most blessed by the gift.* There is a wide understanding that money given for the work of Christ is first of all important to the giver. His spiritual life is stimulated in the process. We do give, primarily, to meet needs of others, but to me basic spiritual need of our own. When the Bible that the man who loses his life shall find it, it ap also here.

There are many folks in the churches who have yet been convinced of this truth. In such congregat it is possible that it will be "hard going" on gathe funds for the work of the Church because the H Spirit has not yet been able to liberate the people f their attachment to money.

The over-all evidence, however, is that there are m than enough people who have been liberated from co ousness to provide the promise of giving at least $3,0 000 during the coming year.

Sign 4: *The Christian steward uses proportionate ing as his guide for giving to Christ and His Chu* This is becoming increasingly the standard which people are adopting for themselves. There is no legal about it, but the free choice and decision of Chris people to acknowledge God's ownership of all thi by setting aside a percentage of his income (usuall least the tithe, which is one tenth) for furthering Chr program in the world.

Of course there are many who have not made s a decision, even among those who give quite lib amounts. There will continue to be those who will nothing to the program of the synod, or who "give to God" when it ought to be tithes. There will conti to be those who talk about "dues" to the Church. great program for Christ will not be done, if all pe and congregations hold such ideas. The reassuring th is that such ideas are less and less popular. The lib proportionate giver is taking the place of such ch members.

Sign 5: *Men give money for the Church's work cause they are Christian, not to become Christian.* creasingly there is the realization that requests for m for the work of the Church have a right to assume " are a Christian, aren't you?" To be a Christian in time assumes that we are ready to stand up an counted, even to the counting of the money which in the offering plate. The offerings we make are e tially a settlement with God in the face of our abi obligations to Him. They are not and must not b attempt to win favor with men, or to drive barg with God.

The Church is rich because it has many Chris like this in its membership. They are Christian conviction. They need no artificial prodding, no

peals. They need only to understand where they ould give, not whether they should give. This is the ng they expect from themselves, for this is the work the Holy Spirit in changing their hearts.

Sign 6: *Many of the people in the churches under-nd that the increased amount in the Budget for the urch is not as large as it seems.* During the past years have had to come with special appeals to the con-egations, due to the fact that the annual Budget didn't te the actual basic needs for doing the work of an reasingly active Church.

In 1952 there was a special request for $1,000,000 to ch up on responsibilities to pastors and their widows o had retired from active service in the Church. The dget of preceding years might have prepared for this uation, but it didn't. In 1951 there was a special re-est for our church schools, in the Church School Cost Living Special, which brought in almost $350,000. e Budget of preceding years had not prepared for emergency hour for Christian Education. In 1948 e General Convention of the Church authorized the epartment of Home Missions to seek special offerings r the Church Extension Fund. While the response in ese offerings left much to be desired, it is true that ey were called for because the Budget had not pro-ded funds to use for this purpose.

With this history, the Church made its decision to tablish a somewhat more realistic figure when it opted the goal of $3,000,000. It knew this was no wild cision, void of reason. It knew that it probably wasn't ough, even then, but decided to "level off" at that int for the biennium.

It is a sign of the spiritual richness of the Church nen its representatives will weigh the past and its sons, the present with its responsibilities, the future th its opportunities, and make a decision which shows at it has understood its mission in the world.

Sign 7: *There is impatience with small goals in such great work.* The people of the churches continue to eak out for a larger, Christ-centered challenge to their wardship. They are convinced that their stewardship ould not be measured by what others do or do not . They are convinced that they err when they use ly the measuring stick of what has been done in the st. They insist on the extension of the Kingdom of d with power and imagination.

This impatience with small goals is not tempered very ch with the realization that average contributions for total program of the synod will be set at $3.00 or 00 or $5.00 or $6.00 per year. There are far too many ople who are giving this much per Sunday for this rk to permit patience with our small goals of giving s per year.

In the new Budget there are many congregations ing a much larger goal. That is not surprising. It is the intentional result of a conviction that we simply must face greater goals. This is a part of the wealth of the Church as it prepares to write new records in giving to the Christian cause.

Sign 8: *The $3,000,000 Budget is not large enough to include our co-operative work with other Lutherans.* That work must be faced separately because it merits such unhampered attention in the churches. This is a good sign of the wealth of the Church because (1) it will not allow anything to intrude on the basic work to be done with the $3,000,000, and (2) it is ready to face the opportunities for Christian work as Lutherans work together.

In 1953-54 the support of all National Lutheran Council projects is to be teamed up with Lutheran World Action in a separate figure which will be equal to 22.6 per cent of the regular Budget of the ELC. The very presence of this kind of co-operative work is further proof of the wealth of Christian concern which is in our churches. The spiritual health of the Church is good when we are ready to do our own work, but also ready to do some more with our Lutheran brethren, and recognize it all as a proper stewardship which we have under Christ.

Sign 9: *Legalistic attachment to apportionments is more and more out of date.* They have a degree of usefulness, of course. They are being recognized as guides and milestones, not as assessments and not even as resting places. They are seen as aids to stewardship, but not as limits to stewardship or substitutes for it. In some situations apportionments are still necessary as a frank reminder of what minimum shares ought to be for folks who have confessed a Christian faith in our uneasy world. In other situations they are useful as a measurement of *where* to send the offerings, but not as to *how much* to send.

The Church is rich when it is composed of so many people who see the fallacies in apportionments, and use them only in the limited sense in which they have value. It is this spirit which offers the great assurance of accomplishing the work we have accepted.

Sign 10: *Funds for the Church's work are arriving in monthly or quarterly amounts from many more congregations than in the past.* Here is proof of the wealth of the Church, in the character and concern of the people who actually support the work by getting their dollars to work immediately. The entire program of the synod is much more effective when there is this readiness and sense of responsibility.

These are some of the signs of how rich we are in The Evangelical Lutheran Church as we begin the setting aside of the funds which will carry out our work for the next year. It is this great wealth of the Church which makes us confident that we will reach our goals and surpass them in 1953 as we did in 1952!

Have You?

Arthur Christe

This question centers itself around *you* and *your* family. The problem of deciding the most desirable arrangements for transferring farm property from one generation to the next, within the family, is one to which many farm families have given a great deal of thought, and on which many have asked for help.

It may be well at this point to stop and give some thought as to the relationship that exists between *you, your farm,* and *your church.* You may be asking yourself this question, "Is there a relationship between *me, my farm,* and *my church?* If so, what is it?" The answer would have to be a definite, yes. This farm has afforded you an opportunity to make a living to support your family, making it possible for your family and you to support the church. In other words, *you, your family* and *your farm* have all worked together to form a strong support or pillar for your church. This has been a part of your stewardship program. Carry this thought in mind. Now, let us proceed.

Have you given thought as to who will eventually take over your farm (or business)? Does a member of your family wish to operate and eventually own the home farm? Do you wish to keep the home farm in the family? If so, when should the plan for the transfer be made and what kind of plan is best for all concerned?

These are important questions. Some of our most serious farm-ownership problems center around the transferring of farms within the family from one generation to the next. The usual farm family has two to four children, all of whom are prospective heirs to the home farm. Yet most parents have only one farm, and it cannot be divided among several children without disrupting its operation. If one of the children takes over the farm as an owner, he usually has to buy out the other's interests. If he has to buy during periods of high prices, he may find himself deeply in debt.

Furthermore, farmers generally use their farms as their "savings banks" and possess only limited outside savings. Thus, it is often necessary for farm parents to retain ownership of the family farm in order that they may be financially secure during their years of retirement.

Faced with these problems, farm parents frequently fail to make wills or other arrangements that will better bridge the gap between themselves and their children in the ownership of the farm. Further obstacles to good transfer arrangements have often been lack of information and a reluctance to make far-reaching decisions. In most communities, however, are families that have successfully met the problems involved. More and m fathers and mothers are asking how transfers wi the family can be satisfactorily arranged.

Though different families may vary widely in som their aims, certain needs—such as the need for securi are common to all. Observations of many family fa transfer situations indicate that a good arrangen should lead to these four goals:

(1) Reasonable degree of security for the parents.

(2) Reasonable degree of security for the farm-op ing heir or heirs.

(3) Equitable treatment of the other heirs.

(4) Maintenance of the farm as a going concern on an efficient basis.

It is generally most desirable to plan for the tra and possibly to actually transfer the farm during the of the owner. This provides greater security for the fa operating heir and his family, and often may pro for greater security of the parents as well as for b maintenance of the farm.

This is a good course for parents to follow in p ning and making a transfer within the family:

(1) Have an early discussion with the entire fa as to whether they want to keep the farm.

(2) Give early consideration to ideas about how when best to make the transfer.

(3) Consult with the son, sons, or son-in-law would like to own and operate the home farm.

(4) Transfer the farm at a negotiated price in with the purposes of the family.

(5) Consult a lawyer and have him put the plan written, legal form.

The Placement Service of The Evangelical Luth Church now has a number of bulletins on hand, dea with this problem. The authors, Marshall Harris, A cultural Economist, U. S. Bureau of Agricultural nomics, Washington, D.C., and Elton B. Hill, pr sor of Agricultural Economics, Michigan State Col East Lansing, do not attempt to present argument keeping the farm in the family, but they do ex numerous ways in which the transfer can be made safety and comfort to all. You may obtain a copy of bulletin by contacting your local Placement Chair Circuit Placement Director, District Placement Dire or by writing the Placement Service office, 57 S Fourth Street, Minneapolis, Minnesota, asking for *Central Regional Publication No. 18* dealing with *Family Farm-Transfer Arrangements.*

tatistics on Missions

NLC News Bureau

nt Lutheran church bodies and two church-related ncies in North America sent 241 missionaries to mis- fields in nineteen countries during 1952, according tatistics compiled annually by Dr. Andrew S. Bur-, professor of missions at Luther Theological Semi-, St. Paul.

his total was 32 more than the 209 missionaries as-ed to service in 1951, 83 more than the 158 in 1950, nore than the 152 in 1949, and 50 more than the 191 948, but six less than the 247 in 1947, and 67 less than 308 in 1946.

f those who went out last year, 131 entered upon r first mission assignment and 110 returned to their ons after furloughs. The total number of Lutheran sionaries from North America is now 1,337, accord- to Dr. Burgess, and $3,659,670 was devoted to their k last year.

nly one American Lutheran missionary remained in na at the close of 1952, the Rev. Paul Mackensen of timore, Md., a missionary of The United Lutheran rch in America, who was arrested in March of last r. Two other Lutherans still in China are Dr. and s. Ralph Mortensen of the Lutheran Free Church, o represent the American Bible Society.

apan again received the largest number of new mis-aries, 39; but the largest total, 72, went to Africa, in-ding 33 who went for the first time and 39 who rned to their stations. India was second in the total nber, with 42; and Japan third, with 41. Twenty-one t to China, including 11 to Formosa and ten to Hongkong; 13 to New Guinea, eight each to Argentina and Madagascar, six each to Bolivia and the Philippines, five to Pakistan, four to Venezuela, three to Guatemala, two each to British Guiana, Uruguay, Mexico, Cuba, and Brazil, and one each to Borneo and Colombia.

Dr. A. S. Burgess

The Augustana Lutheran Church sent out the largest group of new missionaries, 31, and also had the largest total, 54, while the largest number of returned missionaries, 28, was from the United Lutheran Church.

SUMMARY BY MISSION BOARDS

	New	Returned	Total
American Lutheran Church	9	8	17
Augustana Lutheran Church	31	23	54
Evangelical Lutheran Church	25	16	41
Lutheran Brethren	3	0	3
Lutheran Free Church	5	0	5
Lutheran Church—Missouri Synod	25	27	52
Santal Mission	2	0	2
Suomi Synod	0	0	0
United Evangelical Luth. Church	4	0	4
United Lutheran Church	20	28	48
World Mission Prayer League	7	8	15
Totals	131	110	241

SUMMARY BY FIELDS

	New	Returned	Total
Africa	33	39	72
Argentina	4	4	8
Bolivia	1	5	6
Borneo	1	0	1
Brazil	0	2	2
British Guiana	2	0	2
China—Formosa	5	6	11
China—Hong Kong	1	9	10
Colombia	0	1	1
Cuba	2	0	2
Guatemala	1	2	3
India	16	26	42
Japan	39	2	41
Madagascar	7	1	8
Mexico	1	1	2
New Guinea	7	6	13
Philippines	2	4	6
Pakistan	3	2	5
Uruguay	2	0	2
Venezuela	4	0	4
Totals	131	110	241

In the above figures for The Evangelical Lutheran Church it should be noted that in addition to the new missionaries listed, there should be 32 missionaries counted for the Sudan Mission that were this year taken over by The Evangelical Lutheran Church as its special responsibility, which would make a total of 57 new missionaries for The Evangelical Lutheran Church for 1952.

With the Savior to Calvary

THE EDITOR'S BOOKSHELF

Two weeks ago we wrote a few lines of review of one of Augsburg's two Lenten books for 1953, *By Man Rejected,* by Dr. Herman Astrup Larsen. Today we take down from the Editor's Bookshelf the other volume: *The Passion Story* by Wilhelm Friedrich Besser, translated from German by J. Melvin Moe (Augsburg Publishing House, Minneapolis. 328 pages. Cloth. $3.75).

This is without doubt one of the classics of Lenten literature. It appeared in German in 1847, more than a century ago. It was long ago translated into Norwegian. However, Pastor Moe's translation is the first to be made into English. In our estimation, this is the third Lenten Classic made available by Augsburg. About a decade ago, Olaf Lysnes translated Fibiger's *Passion Story.* Two years ago a reprint of Steinhaeuser's *Man of Sorrows,* long out of print, was produced. This year Besser is added to the list. It is difficult to understand how a serious student of our Lord's Passion can afford to be without these three.

Besser's work originated in a series of Bible studies by the great German Bible teacher. That fact determines the nature of the book. In 21 chapters, the entire Passion story is studied, applied, and meditated upon. Each of the chapters, in turn, is divided into rather short sections, making it possible to use the book for daily devotions and the family altar. At the close of each chapter is a simple, beautiful prayer.

There are several characteristics of *The Passion Story* which will appeal to the average reader. The first is *simplicity,* the simplicity which is possible only for the genuine scholar to have. Is it not true that the best sermons we hear are the simplest? And that sometimes the simplicity of a sermon deceives us into thinking that the preacher is not profound? The truth of the matter is, of course, that the simplicity is the outgrowth of profound understanding. Thus, Besser is genuinely simple in his discussion.

But the work is also *profound.* The amount of study which must have gone before the writing of the book is stupendous. Not only does Besser show intimate knowledge of the text; he also reveals that he has studied much of the Lenten literature of the entire life of the Church. His quotations from other sources are always apt, never annoying to the readers.

Chiefly, however, it is the *reverence* of the book which many will find especially appealing. The author treads on holy ground and he encourages those who walk with him to walk reverently. There is none of the superficially maudlin, something which detracts from too many Lenten books. This is a reverent book in every sense of the word.

All this, then, adds up to a truly great Lenten book. We suspect that it will be read and appreciated l long after many Lenten books are forgotten. It existed in German dress for a century; it will stil known in the English language a century hence.

Special thanks should be rendered the translator, Rev. J. Melvin Moe, pastor of the Olivet Church, Fa N. Dak. This is the second translation from his which has appeared. Some years ago Augsburg lished *Pastoral Care of the Sick* by the late great Heuch, a bishop of the Church of Norway. It Pastor Moe who translated that book. Intended pri ily for pastors, it had a somewhat limited reading g to draw from. But it gave to the pastoral literatur our country a gem.

EDIT

Something

Lutherans have never placed a great deal of emp on outward observances of Lent, denying oneself tain things, for example, during those weeks. To is rather a time for special meditation, a time for practice of His Presence." One of the most whole signs of spiritual life is the ever-increasing emp upon such Lenten observance. It is a rare congreg which does not have mid-week Lenten services, creased opportunities to partake of the Sacrament, a heightened emphasis on the devotional life of Christian.

We believe that the most meaningful observanc Lent is by the Christian in his secret prayer char of personal devotion and in the worship of the fa In the belief that it may prove helpful, we take liberty of devoting our remaining editorial space week to a discussion of devotional reading for L

Read the Word. One begins, of course, with the W of God itself. And during Lent, what better portio the Bible can one choose than the story of our L Passion as it is recorded in the four Gospels? evangelist tells the story; one emphasizes this, an that; one omits this incident, another includes it; s times several evangelists tell the same incident, but different points of view.

The portion of the four Gospels devoted to the sion Story is not so great but that it can be read se times during Lent. In Matthew one should begin Chapter 21 and continue through Chapter 27, a tot seven chapters. In Mark the story begins with Ch 11 and closes with Chapter 15, a total of five. Luk

IALS

Now Pastor Moe has given us a book of much wider deal. *The Passion Story* is a book meant for all. Into Pastor Moe has put everything he has, which is a at deal. Besser wrote German as a German, and to ke the German of a genuine German sound like od English is a really stupendous task. How many ndreds of hours of toil have gone into this translation do not know; nor do we understand how the pastor a large and demanding city parish could find the e to do the work. But he did it, and he did it very ll. There is scarcely a place in the book where one unduly reminded that this is a translation. We may th truth and justice say that Pastor Moe has succeeded making Besser write the kind of English we can all d and enjoy.

en Reading

tes Chapter 19:28 through Chapter 23 to the Passion ory, a total of a little less than five chapters. When e comes to John, it is best to begin with Chapter 12 d continue through Chapter 19, a total of eight chap-rs. The four accounts, therefore, include 25 chapters. Many Christians have found it helpful to read the ssion Story through several times. Would it not be good plan to use two or three versions or translations? ne might begin with one of the old tried and true rsions, the King James or the American Standard. his might be followed by a reading of the story in e Revised Standard Version. Finally, one might take e of the several excellent modern translations, such Weymouth or Moffatt or Goodspeed. We may also ll attention to the appearance, at the very outset of nt, 1953, of a new translation which many will want: *he Gospels Translated into Modern English* by J. B. illips (The Macmillan Company, New York. Cloth. 3 pages. $2.75). Many people have read and enjoyed *tters to Young Churches,* Dr. Phillips' modern trans-ion of Paul's Epistles. They will find *The Gospels* lly up to the standard set by the earlier work.

Here then, in the reading of the Word, is the basis any systematic Lenten observance. If only one area reading is possible for a certain individual, let it be s: *Read the Word.*

nderstand the Word. All of us need helps if we are get the most possible benefit from our Bible reading. the study of the Passion Story as recorded in the spels, we suggest the addition of some work which es a somewhat detailed account of what transpired. Since so much space on these pages has already been devoted to a review of such a work (see column 1), we shall say nothing further here. Besser's *The Passion Story* is exactly the type of work we have in mind. The person who will devote some time to such a book, read in conjunction with the Gospel narrative, will find himself richly repaid.

***M**editate upon the Word.* Finally, we would suggest that many will want to add to what we have suggested above also some volume which has the specific purpose of enriching the spiritual life of the student of the Passion Story. True, the one who confines his reading to the simple scriptural narrative will find himself meditating upon what he reads. Equally true, the one who adds to such reading a book of the type of Besser will find that it also has very definite value in leading to meditation upon what is read. In so far, the person who confines himself to either or both of the above suggestions will be reading, studying, and meditating upon the Passion of our Lord.

In spite of that, there is genuine value in having access to Lenten literature which has been prepared for the special purpose of providing devotional material based on the Passion Story. We therefore add a few suggestions of such books.

The best volume in this field, in our estimation, is *The Man of Sorrows* by Albert T. W. Steinhaeuser (Augsburg Publishing House, Minneapolis. Cloth. 293 pages. $2.50). The arrangement of this book is in the form of chapters, one for each weekday of Lent. Each chapter is subdivided into expositions, meditations, prayers, etc. The author's thought is that such an arrangement will make it possible for the reader to make use of as many or few of the subdivisions as time or inclination dictate. Every detail of the Passion Story, from the Anointing in Bethany to the Sealing of the Tomb is covered.

In this class belong also the many fine collections of Lenten sermons which are available. One of these, *By Man Rejected,* was reviewed here two weeks ago. We have always considered such books devotional rather than sermonic. Their greatest field of usefulness is among devout Christian people who are seeking material which will help them in their meditation upon the Passion of our Lord.

Here, then, is a suggested pattern for the Lenten reading of the Christian person. *Read* the Word; *study* the Word; *meditate upon* the Word. Such a program, coupled with attendance upon divine worship and regular participation in the Service of Holy Communion, will give the Christian an opportunity to make the most of Lent, the season of the Church Year which can bring us so very close to the Suffering Savior.

Mission News

Rolf Syv

China

Word was received on January 27 of the release of Dr. and Mrs. Ralph Mortenson from Communist China. Dr. Mortenson, formerly missionary on the Lutheran Free Church field in Central China, served as secretary of the Lutheran Literature Society of the Lutheran Church of China for many years. During the past few years he has held the joint post of secretary for the American Bible Society and British and Foreign Bible Society in Shanghai. He has for several months sought exit permit but was detained by the Communist Government. Both Dr. and Mrs. Mortenson were reported in good health as they arrived in Hongkong. They are now making arrangements for their return to America.

A letter from the Rev. T. I. Lee gives a report of the opening of the joint Lutheran Bible School in Hongkong, as follows, "Yesterday morning (January 6) most of the Lutheran missionaries met at the Church Guest House out near Tai Poo for the opening of the Lutheran Bible School. No doubt the location should prove ideal for Bible study, with its mountains and the building site jutting, as it were, out over the sea. The school opened with twenty-four students: nineteen boys and five girls. The Lutheran United Mission (our mission) has four boys and one girl. Except for Pastor Mella, all of the teachers are serving part time on the faculty."

The Rev. Palmer Anderson and Dr. P'eng Fu are both teaching several classes at the Bible School. This school is conducted in rented buildings with the dual purpose of training lay workers for the church and giving preliminary preparation for men planning on attending the Seminary.

Plans are being completed for a church building to be erected at Diamond Hill, an area of Hongkong very close to the airport. The government has granted permission for the permanent lease of a piece of gro there, and the Board of Foreign Missions has appro the tentative proposals for a church in the area. T church will be located in the midst of a large settlem of Chinese from the interior who are living in Ho kong as refugees from Communist China but who h been able to establish their own homes and busine There are over two million refugees in the Hongk area, and it is especially among these we are work in the twenty-one preaching places and chapels that served, together with other Lutheran missions.

Christian workers in Hongkong

South Africa

At request of our missionaries, authorization has b granted for the purchase of a plot of ground in Dur for mission work. Our missionaries have for a long t been considering the possibility and the need of w among the migrant employees of the large western dustries and mines in various sections of the Union South Africa close to our mission field. Most of workers in these areas come from rural communi and stay for a contract period of fifteen to eight months and then return to their own homes. This c dition is not conducive to settled living on the part the workers and has caused many spiritual and so problems for them which the mission has felt must faced. The situation is much like it was in our Chu in America some years ago, when a stronger url program was inaugurated in order to care for our p ple moving to the larger cities, in order that they not lost to the Church and to God.

A thorough study has been made of two areas by missionaries. The one place is Odendaalsrus and other Durban. To give an indication of the probl we will give a brief glimpse into parts of their rep "Only about five years ago Odendaalsrus was a sm inland town on the flat plateau of the Orange F State. Today it is only one of several communities t have sprung up in the area. The reason: Gold. Alre thirty-eight mine shafts have been sunk or are in process of being sunk. The amount and speed of development taking place is simply phenomenal. As example may be mentioned the city of Welkom, ab nine miles southeast of Odendaalsrus. We spoke t man who had helped to sink the first mine shaft th He said that when he came to Welkom in 1948 th was not a single house there. When his wife joined h in the middle of 1949, their home was one of the f twenty in existence. Today, only three years later, th are hundreds of permanent houses. A beautiful sh

sn Zulu men, typical of those who flock in to work in mines and stries of the cities.

g center is in operation and rapidly expanding." . . . t each mine shaft the mining companies have erected ge compounds, or dormitories to house the men who rk in the mines. Each shaft employs from 2,000 to 00 natives. Using the lowest of these figures, this ans that there are already about 80,000 natives living these compounds, though most of the mines are still gaged in sinking their shafts. When full mining op- tions commence, the number of employees will no ubt increase." . . . "It is clear that there are both eat possibilities and great difficulties for mission work a mine compound. The men work in three eight- ur shifts, which means that each man has six or seven urs spare time a day. It would be possible to gather aller groups any day and every day for meetings and truction classes. The majority of these men are hea- en. If they could be won for Christ, they could take e Gospel home with them to all parts of southern rica. A missionary who could give all his time to s type of work could no doubt find more than enough do in just one or two compounds. There are already rty-eight such compounds."

There are many factors that speak for Odendaalsrus being a field that should be considered by our Mis- n. There are, however, comparatively few Zulus that ter into the work in this area, but Durban has always nained a challenge. Just as the committee was making investigation at Durban, a very likely site was dis- vered in the Jacobs area of the city. About this area committee reports:

"This is one of the main industrial areas of Durban, uated at the head of Durban Bay, about six miles m the center of town. There is a small city location re of sixty-four houses, plus a city hostel for single rkers. There are also a number of private houses, ned by Indians and rented to natives. Various fac- ies have compounds for housing their workers who unmarried or who do not have their families with them. A large oil refinery is being built here, and there are plans for a large compound of workers."

It is in this area that the purchase of land has been authorized. Some mission work conducted in the area already by the Norwegian Mission Society will be turned over to our mission if the site is procured. The plot was offered for sale at public auction. Our mission offered the high bid, but all bids were rejected. Negotiations are being continued.

New Missionaries

The following new missionaries have accepted calls to serve on the foreign field indicated:

Mr. Jack Bredfeldt, Sudan
Mr. Gaylen Gilbertsen, Japan
Mr. Erling Helland, China (Formosa)
Mr. Stanley Klemesrud, Japan
Miss Marion Johnson, Tanganyika
Mr. Gerald Lundby, China (Formosa)
Mr. Duane Olson, Madagascar
Mr. Earl Peterson, Sudan
Miss Ruth Peterson, South Africa
Mr. Kermit Roisen, Madagascar
Mr. Lloyd Smith, Sudan
Mr. Morris Sorenson, Japan
Mr. Walter Trobisch, Sudan
Mr. Gerhard Vorland, Japan

Colombia

Word has been received from our missionaries in Colombia that the work on our church building in Bogota is proceeding without any difficulties, and they are very much encouraged as they look forward to having the church building of their own for worship.

Another activity in some of the cities of Colombia in which we are interested is the Lutheran work among the European colonists. There are considerable numbers of Germans, Danes, and Swedes in the colony in Bogota as well as in Medellin, Cali, and Barranquilla. At the present time the congregation in Bogota numbers 400. Regular worship services are conducted in that city as well as in Cali and in Medellin. Mr. Herman Mueller began this work under the support of the Lutheran World Federation and our mission. This work is now carried on by Mr. Kastlund, as Mr. Mueller left Colombia for a period of study in Germany and the United States. He has now completed his study and returned with his family to Colombia January 28 to continue his work. He will be located in the city of Cali, working out from that city to reach the German and Scandinavian communities in other cities as well. He was ordained by our Church at St. Anthony Park Lutheran Church, St. Paul, Minn., January 11, 1953. We wish him God's blessings as he goes out into this important and difficult work.

Nourishing Crumbs

Harold B. Kildahl

THE SECOND SUNDAY IN LENT

March 1, 1953

Text: Matthew 15:21-28

There was nothing unusual about the behavior of Christ in this text. Those who know Him best and who love Him realize that the impossible is the usual, the incredible the norm, the standard of His behavior. It is not the miracle that is most arresting, nor yet the attitude reflected in His words. It is love, and it is always love, that compels attention and demands respect in the life of Christ. Follow that along a bit and you will agree that love, active, working, compassionate love in the life of Christ arouses faith, enlivens trust, and raises hope to its highest plane. You, with the Canaanitish woman of the text, may well expect the impossible from Him. He always measures up to expectations.

There was nothing unusual about the behavior of the disciples in this text. They were human beings, limited in understanding, lacking in sympathy, groping in the presence of love for the meaning of love and seeing it not. They behaved just like human beings as they said: "Send her away." She was hardly a fit companion, certainly not one with whom to be seen. After all, she was a foreigner, an undesirable person—one of the unfortunates of this world who are so unlovable. For disciples, then and now, altogether too often, social position and national origin are important factors in religion and in determining the outreach of the Gospel ministry. It is humanity and the limitations of human nature that stand in the way of divine love—that even today combine to say: "Send her away."

There was something very unusual about the behavior of the Canaanitish woman in this text. She was obdurate—insistent; she would not be denied. "Lord, help me," she cried from the very depth of her soul. There was nothing else to do. There was no other source of help. If Jesus failed her now, then hope would flee. And what did she want? Not the loaf—not the whole—only the crumbs, that which might spill over in the ministry of Christ to the chosen people. That's all—just a little of the grace and the compassion and the love of Christ for souls. The crumbs would suffice.

What of you? Do you behave in the usual human manner? Could there be some of your acquaintance, reaching for nourishing crumbs? Do you rely on the power of Christ to do the impossible? Do you pause long enough to give to those in need the nourishing crumbs of the Gospel? Amen.

Report from Alaska

Philip S. Dy

When the Rev. Norval Hegland flew from South kota to Alaska over the Alcan Highway with his fa in a single-motor plane, it was with instructions t evaluate our Eskimo mission work and to make n sary recommendations.

After more than a year of activity, Pastor Heglan sent the Board of Home Missions a comprehensiv port, which is so interesting that we share sections through this column with the entire Church.

Writes Hegland: "We landed at Teller Town in Home Mission airplane on September 13, 1951. S that day I have been gathering facts and impress for this report. I have flown our airplane 259 hou roughly 25,900 miles. I have landed at and visited re sentative cities and villages such as Anchorage, banks, Homer, Seldovia, Kenai, Seward, Cordova, dez, Unalakleet, Nome, Candle, Shishmaref, Little mede Island, Wales, and Lost River. I have discu Alaska and her people with pastors, government cials, teachers, missionaries, doctors, and members of Alaska Native Service. I have had correspondence the U. S. Weather Bureau, the Civil Aeronautics ministration, and the Alaska Native Service. I studied books and reports from the Department of Interior. I have visited the University of Alaska Mus and read various publications on Alaska and her ple with special attention to the Eskimo.

"On August 1, 1894 the Rev. T. L. Brevig lande what is now known as Teller Mission, Alaska. F that day until this our Church has been bringing C to the Eskimos in northwestern Alaska.

"Up until World War II Eskimo mission work a period of planting the seed and watching it grow careful cultivation. The results of the Christian im were very evident, and the missionary could see Gospel at work in the lives of those to whom he istered.

"With World War II, Eskimo missions entered a phase. No longer did the Eskimos flock *en masse* to chapel when the bell rang for the worship service. T had begun to imitate the indifference and sophistica of some of their white benefactors. Says George Al puk, the famous Eskimo artist from Shishmaref: 'S white men brought loud guns and bad drink. . . . S men brought preaching books. They built houses steeples and bells. . . . Then came men called sol . . . as many as the stars. They carried guns. Pretty the Eskimos were soldiers too. . . . After the war pe came like a big flood. . . . Then happened things Eskimos do not understand. . . .'"

Meditations for the Family Altar

Joel Njus

TOWARD THE THIRD SUNDAY IN LENT

Epistle: Ephesians 5:1-9

The Gospel: Luke 11:14-28

Monday, March 2
A PARTING PROMISE
Read John 14:1-31

And I will pray the Father, and he give you another Counselor, to be you for ever, even the Spirit of h. . . ."

n this farewell discourse of Jesus to disciples after the Supper, there is the mise of a prepared room in the Fa- 's House, the promise that Jesus will e back again, and the promise of the ling of the Holy Spirit. Nothing takes edge off the pain of parting as much ne promise of a future meeting.

he promise of Jesus concerning the ner's House remains in the future as as we are in this life. The promise His coming again awaits the fulfillment time in the counsels of God. The mise of the Holy Spirit is a living re- y in the hearts and lives of the believ- Through the work of the Holy Spirit are brought and kept in fellowship h Christ. Thus, as Jesus says fare- l, it is with the promise, "Lo, I am h you always."

Dear Jesus, we thank Thee for Thy ding presence with us. Amen.

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Tuesday, March 3
SLEEPING DISCIPLES
Read Luke 22:39-46

And he withdrew from them about a stone's throw, and knelt down and prayed, "Father, if thou art willing, remove this cup from me. . . ."

The distance that separated Jesus from His disciples was not so great in terms of feet. Luke says "about a stone's throw." At the one end was Jesus kneeling in prayer to His Father, in agony of soul that was so great that His sweat was like drops of blood falling upon the ground. At the other end lay the disciples, overcome by sleep. Jesus had asked them to watch and pray and was answered with slumber and rest on their part.

Outwardly, Jesus was separated from the disciples about a stone's throw. But for the sleeping disciples, it could just as well have been miles. We, too, are called to watch and pray. Through the Word we, too, enter the garden. There we see the agony of Christ for us. If we do not fall asleep.

Dear Jesus, may we not be too sleepy to watch with Thee, who suffered for us. Amen.

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Wednesday, March 4
WILLING TO SUFFER
Read Matthew 26:36-46

And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

What was "this cup" from which the soul of Jesus recoiled, and which He was yet willing to drink if it were His Father's will? We can never see it as He saw it any more than we could experience it as He experienced it. But to the extent that God gives us sight, let us look.

The cup that Jesus faced contained all the guilt of sinful man of all time. In that cup was the curse of the law and the sentence of death. Yes, in this cup was the anguish of hell itself. All this placed before the Son of Man to drink. Such suffering is too great for us to understand, but we know the love of Jesus for us was even greater. If thus man was to be saved, Jesus was ready to pay the price.

For Thy love, Lord, we thank Thee. Amen.

\+ +

Thursday, March 5
WATCH AND PRAY
Read Mark 14:32-42

"Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

How easy it is for us to judge harshly the disciples who slept when they ould have watched. How easy it is for to be impatient with the weakness of ers. Listen then to these gentle and cious words of Jesus to His disciples, he spirit indeed is willing, but the h is weak."

Perhaps you, too, have discovered that ur intentions surpass your performance. th Paul you lament, "I can will what ight, but I cannot do it." Know then t you have a Savior who knows the rmities of your flesh and views them h compassion. How gentle He is, how d and forgiving. He does not tire of king you, and at last will entirely de- r you from this body of death.

Dear Jesus, help me overcome the wsiness that besets me, until I awake the life where night and sleep are no re. Amen.

Friday, March 6
THE JUDAS-KISS
Read Matthew 26:47-56

Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." And he came up to Jesus at once and said, "Hail Master!" And he kissed him.

How completely Judas had given his heart over to the control of Satan is revealed here in the torchlight of the garden—he betrayed his Master with a kiss. To be hit, and struck, and spit upon by an open, avowed enemy is indeed to suffer. But to have to endure the outward manifestations of false love and to be betrayed by one's own, that is the deepest humiliation and pain.

All outward honoring of Jesus that is not joined with a heart that loves Him is a Judas-kiss. God help us all that our words about Jesus and to Jesus might be true and sincere. God deliver us from betraying our Savior with a kiss.

Dear Jesus, give me grace that I may never pay homage to Thee with lying lips or betray Thee for the sake of earthly gain. Amen.

Saturday, March 7
JESUS OUR SUBSTITUTE
Read John 18:1-9

Jesus answered, "I told you that I am he; so, if you seek me, let these men go."

The soldiers come into the garden with lanterns and torches and weapons. Jesus comes to meet them with the words, "Whom do you seek?" They answer, "Jesus of Nazareth." How wasted had been Judas' kiss of betrayal. For Jesus says to them, "I am he." And then He adds these words, "So, if you seek me, let these men go."

The Gospel is proclaimed in the garden. "Take me; let these go." There is no question as to who is guilty and who is innocent. The righteous steps forward to take the place of the sinner. These words of Jesus hold for eternity. "Let the sinners go. I will take their place." These words hold also for you. Claim Jesus as your Savior, and you will be set free. Your charter of liberty is these words of Jesus Himself, "Let these men go."

We thank Thee, dear Jesus, for taking our place and setting us free. Amen.

Here and There on the Christian Front

Edited by Raymond M. C

MULTI-MILLION DOLLAR BUSINESS GIVEN TO ADVENTISTS

In the belief that "God expects His share of a man's income," Mr. and Mrs. Clyde H. Harris of Pendleton, Oregon, have given their multi-million dollar furniture and lumber manufacturing business to the Seventh-Day Adventists Church. The mills, which are rated the largest maker of unfinished furniture in the world, have an estimated value of $8,000,000 to $10,000,000. Transfer of the business and property to the Church was completed by Mr. and Mrs. Harris and the Church's world president, W. H. Branson of Washington, D.C.

Mr. Harris, in commenting on his gift, said: "We decided years ago that the Bible meant what it said, that tithing has always been a basic tenet of the Christian faith. We have tried to be faithful in our dealings with the Lord, and He has given us far more than we deserve. Now we are giving our entire business to Him."

WHEN TO CALL THE PASTOR

The annual Minnesota State Pastors' Conference was told by Dr. Russel L. Dicks, professor of pastoral care at Duke University, that people should be encouraged to send for a pastor on any of 16 occasions. These are:

"1. When a loved one is seriously ill and facing death.

"2. When a relative continues to be despondent following the death of a loved one.

"3. When you are facing a surgical operation.

"4. When you face adjustment to a physical handicap.

"5. When you are going through a long convalescence.

"6. Following the birth of a baby (for a prayer of thanksgiving).

"7. When you desire to join the church.

"8. When you have begun to worry about excessive drinking.

"9. When a loved one is drinking excessively.

"10. When you are having difficulty in your marriage.

"11. When you are choosing a life work and feel uncertain about your choice.

"12. When you are choosing a life mate and have doubts about your choice.

"13. When as a parent you are concerned about either of the above decisions for your son or daughter.

"14. When you are discouraged and life has lost its meaning.

"15. When a loved one has become despondent for no obvious reason.

"16. When the behavior of a loved one shows marked and rapid change, whether it is toward excessive misbehavior or excessive interest in religion; both are indications of serious personality disturbance."

CONANT OPPOSED BUT CONFIRMED

Dr. James B. Conant, nominate President Eisenhower for the pc U. S. High Commissioner for many, has been confirmed for th sition and has entered upon hi signment. This action was preced a reviewal of his controversial s of last April which was bitterl tacked, especially by Roman Ca spokesmen, as being anti-religious speech, made before a regional vention of the American Associati School Administrators of Bosto doubt served as a handy substitu more pertinent reasons for oppositi his appointment.

When the Senate committee ha Conant testifying for two hours, l minded them that his speceh ha been "against anything." The poi it had been that private schools s not be supported through taxatio was quoted at the time as saying the growth of a dual system of

KAGAWA ENROUTE TO BRAZIL

RNS Photo

Dr. Toyohiko Kagawa, noted Japanese Protestant leader, is shown during a stop-o New York, enroute by air to Brazil where he will conduct a four-month evangelistic t the invitation of the Japanese colony in that country. With him are, left to right: Kagawa, his niece; Dr. J. Henry Carpenter, executive secretary of the Brooklyn Di Protestant Council of the City of New York; and Umeko Kagawa, his daughter. Wh New York, Dr. Kagawa addressed a group of Methodist students who were visitin United Nations on a citizenship seminar tour. Dr. Carpenter is secretary of the Ka National Committee, which raises funds in this country for Dr. Kagawa's work.

)STERS INVITE SERVICEMEN

RNS Photo

poster, printed in four colors, is being ayed by churches situated near military lations throughout the country as part heir ministry to service men and women oned away from home. They are dis- uted by the newly-formed Committee on istry to Service Personnel of the National ncil of Churches. Caption on the posters ls: "This church welcomes members of armed forces." The Council's Committee established "To co-ordinate denomina- al and local church council programs for time activities of service personnel."

ion, with tax money going in some m to private schools, would be mful to American democratic tradi- ns. Dr. Conant assured the Com- tee that he was deeply committed American public schools as schools all, and his purpose was to see that blic schools were improved in qual- and supported by the public.

Among the defenders of Dr. Conant s Dr. Joseph M. Dawson, executive retary of the Baptist Joint Commit- on Public Affairs, who said that attempts to label him as an oppon- of parochial schools were without ndation and might make for na- nal disunity.

ROCHIAL PUPILS ANSPORTED

an echo from the item about Dr. nant, found above, comes word that Providence, R. I., School Commit- has extended to children of ele- ntary grades in private schools the ne transportation privileges now pro- ed to pupils in the public schools that city. The surprise action was en without dissent at a brief public sion of the Committee, stemming m a request by parents of children attending St. Matthew's parochial school in a nearby suburb. Only elementary school children are involved and no Providence child is to be transported beyond the city limits.

A similar request by the parents to the School Committee of the suburb, Cranston, was turned down, but reconsideration has been scheduled.

NCCC GROUP ASKS REPEAL OF JENNER AMENDMENT

The Jenner Amendment of 1951 which permits public access to state relief rolls should be repealed, according to a statement by the Department of Social Welfare of the National Council of Churches of Christ. It called the amendment "discriminatory" and "wrong in principle."

Six reasons were listed for the repeal, including:

"(1) General release of information about recipients is discriminatory. As Christians and as citizens of a democracy, we object to any measure which singles out economically disadvantaged persons for discriminatory treatment."

"(2) Providing to the general public the amounts of individual assistance payments is wrong in principle. It is an attempt to eliminate chiselers and to detect inefficient administrators by an attack on the self-respect of worthy, legally qualified elderly people, children, and physically handicapped persons."

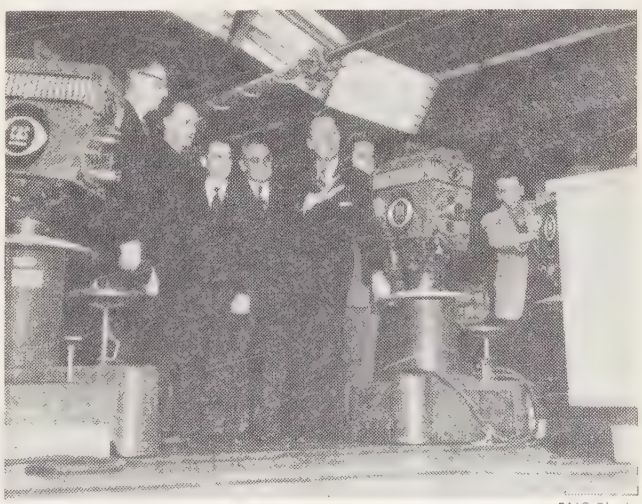
REALTOR AROUSES WRATH OF CLERGY

The president of the Toledo, Ohio, Real Estate Board, Mr. Paul J. Fuller, has aroused the wrath of Protestant, Roman Catholic, and Jewish clergymen by a remark at a board meeting which asserted that racial prejudices are "inborn" and basic to humans. He insisted that regardless of the "theories and written and verbal protestations of the brotherhood of man and equalities of peoples," the basic prejudices remain. He said that the forces in Toledo which are opposed to non-segregation are motivated by these same prejudices.

Three clergymen, from the three faiths, issued a statement which read, in part: "We cannot in good conscience permit such statements to go unchallenged. They flagrantly violate the teachings of all religions. Equality among men is not a matter of charity. It is a matter of God-given right. Our efforts to achieve understanding and recognition of that right are not only worthy of our religious faith but are necessary to our existence as a free people."

Thus is marked another mile in the bumpy road toward non-segregation in the U. S. while the non-white peoples of the earth watch.

CHURCHMEN AT TV CLINIC



RNS Photo

More than 50 clergy and lay leaders attended a TV clinic at studios of the Columbia Broadcasting System in New York. The clinic was part of a religious radio and TV workshop held at Union Theological Seminary. At the camera is Sig Mickelson, CBS-TV director of news and public affairs, with a few of the church leaders in attendance at the clinic.

Schools and Colleges

Edited by the Division of Higher Educ

DR. MARTIN HEGLAND HAS 30TH ANNIVERSARY

Dr. Martin Hegland, promotion director of radio station WCAL at St. Olaf College, Northfield, Minn., observed his 30th anniversary of broadcasting on February 11. Thirty years ago that evening Dr. Hegland preached a Sunday evening church service over WCAL on the text found in Hebrews 13:8, "Jesus Christ is the Same Yesterday, Today, and Forever."

He has been connected with the St. Olaf radio station in many different capacities since his first broadcast in 1923. He served as director of WCAL from 1927 to 1946 and promotion director from 1946 to the present. He is widely known throughout the upper midwest for his services in the Norwegian language presented each Sunday on WCAL.

WALDORF COLLEGE HOLDS MISSION EMPHASIS WEEK

Mission Emphasis week began at Waldorf College, Forest City, Iowa, with a combined meeting of the student groups at nine a.m. on Sunday morning, February 8. The Rev. Merrill Gilbertson, instructor in religion at the college and director of religious activities, was in charge of the arrangements. Speakers for the day were the Rev. and Mrs. Henry A. Mueller, former missionaries to Iran.

The Muellers returned to the United States from Soujoulak, Iran, where their mission was located, in 1936 on furlough. Because of the turmoil in the Near East, the mission was closed, and Pastor Mueller accepted a call to the Lutheran Church at Rice Lake, Wisconsin. He has now been serving as associate pastor of St. John's Lutheran Church in Madison, Wisconsin.

During the balance of the sessions, held Monday, Tuesday, and Wednesday of that week, the Rev. and Mrs. Andrew Oakland, Thompson, Iowa, brought the mission messages. The Oaklands are home on furlough from the mission field in Sudan, Africa.

The theme of the four-day series is "To Tell to All," with the theme song for the sessions being "O Zion, Haste, Thy Mission High Fulfilling."

MISSION CONFERENCE HELD AT CONCORDIA COLLEGE

A mission conference was held on the Concordia College campus, Moorhead, Minnesota, February 12-15 with the following speakers: Pastor Conrad Halvorson from Madagascar, Pastor J. M. Otte from South Africa, and Mr. Selmer Myklejord from the new ELC mission at Sudan

The conference was arranged in cooperation with the Foreign Mission Board of the ELC and was in charge of the Mission Crusaders organization on the campus.

ST. OLAF CONFERS DEGREE ON WHITING

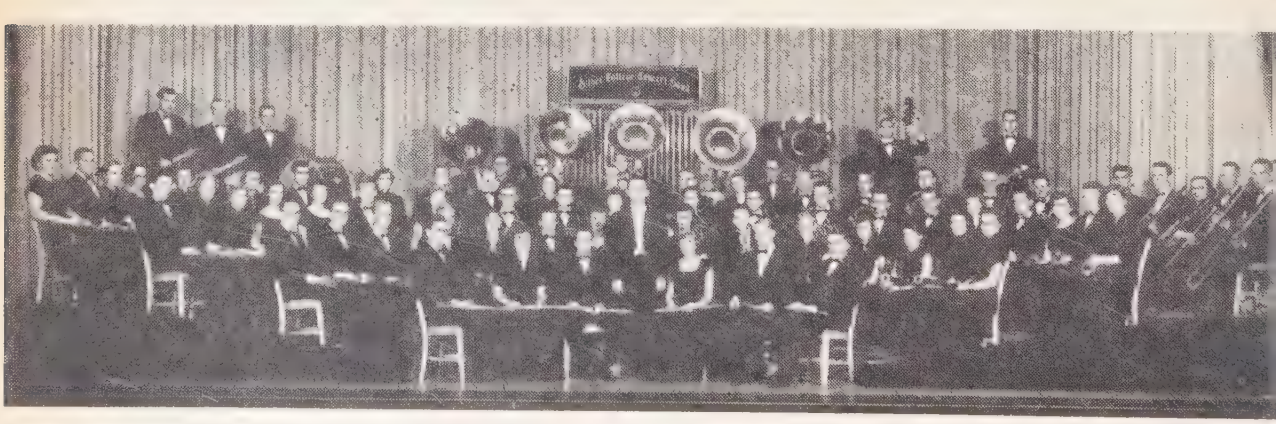
The Rev. Henry J. Whiting, f executive secretary of the Lut Welfare Society of Minnesota, rec the honorary degree of Doctor of from St. Olaf College at a college vocation Wednesday morning, F ary 11.

Dr. Whiting was recently ins as director of Lutheran World ice, Lutheran World Federation.

In the citation read by Dr. Ti M. Sogge, chairman of the Depart of Economics and Sociology at St. Dr. Whiting was cited for his wo the resettlement of over three thou refugees from Europe, in obta legislation authorizing state fin for staff chaplains in state mental pitals, and in promoting the esta ment of the Lutheran Charities C cil.

The citation also noted that Whiting "has made a distinct co bution by exploring and establis patterns of relationship of churc lated agencies to total comm health and welfare programs."

The degree was conferred on Whiting by two St. Olaf profes Dr. Howard Hong, former senior resentative, Lutheran World Fe tion, Service to Refugees in Germ and Dr. Otonas Stanaitis, who was to come to America through Luth World Federation.



Pictured above is the Luther College Concert Band, an organization which has been in existence for seventy-five years, having been or ized in 1878. Concerts have been given in large cities and small throughout the United States. Twice it has toured western Europe, g concerts in London, Oslo, Copenhagen, Berlin, and Paris. The first European tour was in 1914, when the band was invited to partici in Norway's celebration of 100 years of independence. In 1936 a second concert tour was made. In 1915 the band played a two w engagement at the Panama-Pacific Exposition in San Francisco, and the Century of Progress exposition in 1933, also selected the L College Concert Band as one of the featured bands at that world's fair. Weston Noble is the present director of the band.

Iron Curtain

nued from page 175)

ney know about the sacred relationship of marrige the home; they know about the blessings the Lord to the family as the first cell of life. And in the t hours, when despair overcomes them, they ask aloud what right any political system has to deprive people of God-given gifts, simply to satisfy a hunger for power and dictatorship. They find no answer to comfort them. And so they break down, day by day, in the agony of their life, as a consequence of the "Iron Curtain."

Within the E.L.C.

SONS

he Rev. Ray M. Mathsen was in- ed Feb. 2 as pastor of Trinity rch, Cody, Wyoming, and of Hope rch, Powell, Wyoming. The rite administered by the Rev. Reidar hlin, the new president of the ky Mountain District.

he Rev. Jersing Thompson is serv- as interim pastor of First Lutheran rch, Pasco, Wash.

r. C. J. Fylling, institutional chap- of the Lutheran Welfare Society of th Dakota, made 703 calls at state itutions, visiting 7,278 persons, in 2. During these visits he distributed 5 pieces of religious literature. He served as interim pastor of the s-Almont parish in North Dakota.

he Rev. Howard C. Gravrock was alled Feb. 8 as pastor of First erican Church, Hardin, Montana, District President Daehlin. In the rnoon was held a reception to wel- ie the pastor and his family.

he Rev. Raymond M. Olson, ELC vardship director, was elected chair- n of the Lutheran Stewardship Con- nce at its third annual meeting . 2-3 at Atlantic City, N. J. One of main speakers at the meeting was **. T. F. Gullixson,** president of Lu- r Theological Seminary, St. Paul. s address was entitled "Theological ses for Christian Stewardship."

Mr. and Mrs. H. G. Arnestad, mem- s of the ELC church in Prince Al- t, Sask., have recently given $1,500 Church Extension for use in Cana- This gift is in addition to several stantial donations made by them ring the last three years to the urch.

Miss Lucille Hagen, Saskatoon, k., is the new editor of the Luther gue page of "The Shepherd," offi- paper of The Evangelical Luther- Church of Canada.

The Rev. and Mrs. Olaf Guldseth, nneapolis, Minn., celebrated their h wedding anniversary Feb. 8. Pas- Guldseth is 92 years of age, and his e is far into her 92nd year.

Harold A. Smith, president of the Elbow Lake State Bank, Elbow Lake, Minn., and treasurer of the Augustana Lutheran Church, has been named treasurer of Lutheran Brotherhood Insurance Society, to succeed the late Harold Ingvaldson. To succeed Mr. Ingvaldson as director of the society has been named **Dreng Bjornaraa,** public relations representative in St. Paul of the United States Steel Corporation and a trustee of St. Olaf College.

In memory of the late Mr. and Mrs. Nels L. Nelson, Argyle, Wis., one thousand dollars have lately been given to Home and Foreign Missions by their children. Mr. Nelson passed away May 2, 1935, and his wife July 10, 1952, at the age of 94 years. The donors are Louis Theodore, and Elmer Nelson and Mrs. Nellie Martin of Argyle, Wis., Henry and Ole Nelson of Blanchardville, Wis., and Mrs. Clara Martin of Edgerton, Wis.

Miss Olive Hetle, a registered nurse and a graduate of Lutheran Bible Institute, was commissioned for missionary service in the Tanganyika field, under the auspices of the National Lutheran Council, at a service in January at her home church, Trinity in Parkland, Wash.

Information given in an earlier issue that the Rev. C. W. Solberg, assistant pastor of United Lutheran Church, Chicago, Ill., had accepted a call to Ladysmith, Wis., was incorrect. He has declined the call to the Ladysmith church.

DISTRICTS

Eastern

South Wayne, Wis. District President Anderson dedicated the parsonage of the Jordan-Our Saviour's parish Sunday afternoon, Jan. 25, after preaching at forenoon services in both churches of the parish. Open house followed the dedication service. This parish consists of the rural Jordan congregation, formerly a part of the Wiota parish, and the new Our Saviour's Church in South Wayne. The Rev. Justin H. Flak has been the first pastor of this new parish since last summer.

Southern Minnesota

Redwood Falls, Minn. During 1952 95 new members were received by First English Lutheran Church. All benevolence quotas were met in full, and salaries of all paid workers of the parish were raised. The church building was enlarged and remodeled in 1949, but there is need of expansion to meet the needs of the growing Sunday school. The trustees were instructed by the annual meeting of the congregation to investigate costs of such expansion. The Rev. Paul S. Reque has been the pastor since 1946.

Minneapolis, Minn. St. Paul's Church, parish of the Rev. M. G. Halvorson, was recently given an altar cross by Mr. and Mrs Arvid Peterson in memory of their son Duane, who lost his life in 1944 in the service of his country.

South Dakota

Yankton, S. Dak. Trinity Church, parish of the Rev. A. L. Abrahamson, will dedicate its new church edifice May 10. Festivities in connection with the dedication will begin on the day named and continue through the following Sunday.

Rocky Mountain

Powell, Wyoming. After having preached both in Hope congregation at Powell and in Trinity congregation in Cody, and also installed the Rev. R. M. Mathsen as pastor of the joint parish, the Rev. Reidar Daehlin, president of the Rocky Mountain District, met with the council of Hope Church to discuss plans for the erection of a first unit church, in the evening of Feb. 2. In the afternoon a reception was held for new members in the home of Mr. and Mrs Daniel Moe. Mr. Moe is parish worker in Hope Church and also choir leader in both the Powell and the Cody church. An Easter can-

tata is under preparation for joint rendition by the two choirs.

OBITUARIES

Mrs. L. E. Hammer

Mrs. Laura Anderson Hammer, widow of the Rev. Ludvig E. Hammer (died 1944), passed away at Faribault, Minn., Jan. 26, 82 years of age. Funeral services were held Jan. 29 at First Lutheran Church, Faribault. Pastors Stewart Dale and O. Glesne spoke, the pastor of the church, the Rev. A. L. Rustad, being out of town. The deceased married the Rev. L. E. Hammer in 1896; his pastorates were at Webster, and Roslyn, South Dakota. She is survived by five sons and one daughter.

James E. Swenson

Second lieutenant James E. Swenson, son of the Rev. and Mrs. E. B. Swenson, Cameron, Wis., was killed in action Nov. 7, 1952, in Korea. His body was sent back to U. S. A. for burial. At the funeral, which took place in First Lutheran Church, Barron, Wis., the sermon was preached by the Rev. O. G. Birkeland, former national chaplain of the American Legion. Pastors Rob. Anderson and P. Van Tassel also spoke. About $500 were given as memorial gifts. James Swenson was born in Barron, Wis., Jan 7, 1926, and was graduated in 1950 from the University of Wisconsin.

Mrs. E. O. Holen

Mrs. Pauline Holen, nee Samuelsen, wife of the Rev. E. O. Holen, Chicago, died Jan. 12. Funeral services were held four days later in the Norwegian Memorial Church, Chicago. A native of Jelsa, Rogaland, Norway, she was born July 15, 1885, and married Pastor Holen in 1926.

ANNOUNCEMENTS

Lac qui Parle Circuit WMF workers' conference at Trinity Church, Revillo, S. Dak., Feb. 20. (Announcement received late.)

South Dakota District WMF will hold its 17th biennial convention June 2-3 at the Congregational Church, Yankton, S. Dak.

For Sale: 8 used oak pews, 13 ft. long, and also 8 smaller ones. Write Windom Ev. Luth. Church, Windom, Minn.

Paul Christiansen Choral School will also this year give outdoor conducting classes at the following places: Southern Methodist University, Dallas, Texas, June 7-17; Leevis and Clark College, Portland, Oregon, June 21-July 7; State Teacher's College, Ben Minn., July 26-Aug. 5. For partic write Kurt J. Wycisk, North Minn.

Frame Church Building for On March 20, 1953, at 2:00 sealed bids for the purchase o church building of Trinity Ev. Church, Clinton, Minn., will be op at the Clinton State Bank, Cli Minn. The sale, if consummated, not include fixtures and bell. Rem of buiding from premises should start before June 1, 1953, and be completed by Aug. 1, 1953. must be accompanied by cer check for 5% of bid; balance pa June 1, 1953. Rights are reserve reject any or all bids. Trustees, ity Ev. Luth. Church, Clinton, M

For Sale: Used Model E. Hamm organ, two expression pedals an note pedal board; finish will go with light woodwork; organ has used very little, carries guarantee a year. Price of organ and speake stalled in a church, $2,500; does include transportation charge ou Twin City area. Cylde C. Olson, Colfax Ave. No., Minneapolis, M

For Sale: Altar and altar rail, able for small Church, at reason price. Write Geo. Gilbertson, Rock, Wis.

For Sale: Altar, altar rail, font, lectern, used, but in good condi Write the Rev. David Boxrud, Simpson St., Evanston, Ill.

NOTICE TO PASTORS

The Luther League Office has pared an attractive packet for the ents of confirmands. It contains i mation and suggestions which wi helpful in seeking to keep the ne confirmed close to Christ and Church. Pastors may obtain these p ets without charge. In ordering, ki state the number of packets needed the date of the confirmation ser Order from the Young People's ther League, 57 South Fourth St Minneapolis 1, Minn.

CHANGES OF ADDRESS FOR PASTORS

John H. Abel, Casilla 266, La Paz, Bo South America

Earle M. Duame, 2503 16th St., S Calgary, Alta., Canada

G. Kness-Knezinskis, 215 Ridgeway, land, Calif.

Lewis Moe, 3939 3rd Ave. N., St. P burg, Florida

Jersing Thompson (temp.), 218 N. Pasco, Wash.

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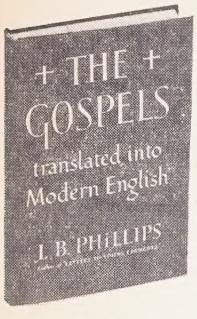

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FOR SALE

ms

or sale—114 acre farm in Winneshiek Iowa. Write for further information. 298-1A

mes

or sale—lake home, approximately 6 years insulated and furnished with knotty and plywood for year round occupancy. ft. lake shore on Big Whitefish Lake, w Wing Co. Boat and outboard motor in- ed, also several items of attractive fur- re. 298-2B

inesses

Well-equipped cafe for sale in small No. ota town. Health reason for selling. Lu- an community in LaMoure Co. 298-3C

or sale—business and apartment build- , business space 36x46 ft., with 2 apart- nts upstairs and one on 1st floor. Choice tion. Modern terms, priced for quick sale $9,500. Pierce Co., Wisconsin town. 298-4C

or sale—Country grocery store with mod- living quarters 9 miles from town in mpealeau Co. Wisconsin. Large tile ware- se. Located in prosperous Lutheran com- nity. ¼ mile from church and school. lp drafted and proprietor is in poor health. 600 for stock. 298-5C

For sale—Men's clothing store. Other in- ests reason for selling. Inventory. North- Iowa, Lutheran community. 298-6C

For sale—Lumber yard. Inventory and rea- able price on real estate. Dissolving corp. theran community, northern Iowa. 298-7C

For sale—Book and Bible store in Davison , South Dakota city. Only store within miles each way. Business is three years , but too much for 65 year old man to ndle. Approximately $8,000 stock and fix- es. Some terms. 298-8C

For sale—General insurance agency in Co. t, southern Minnesota town. $3,000. Strong theran community. 298-9C

WANTED TO RENT

Wanted to rent—fully equipped farm by nily with three children. Prefer Iowa, Min- sota, or Wisconsin. Will consider other ations. 298-10A

Wanted to rent—farm preferably with op- n to buy. Now located in southwest Mon- a. Would like cattle on share basis. Have n livestock and some machinery. Will con- er working for wages on right basis and satisfactory with future possibility to rent. etime experience on farm and ranch. Pre- North Dakota, Wyoming, or Montana. od references. 298-11A

FOR RENT

The Blackduck Lutheran Bible Camp is ilable to Luther League camps, Scout camps, organizations, individual groups, and family gatherings during the summer months. Good accommodations; hot and cold water. Excellent beach. Reasonable terms. 298-12C

POSITION WANTED

Man desires work as maintenance man in large school or hospital. Can take care of plumbing, carpenter work, and wiring. 298-13E

Man desires position as caretaker and handyman in hospital or old people's home. Lutheran. Prefer position in the middle west in small city. 298-14E

HELP WANTED

Woman wanted to take charge of semi-invalid woman. Prefer someone middle-aged. Minneapolis, Minnesota. 298-15F

Wanted: Nurse for Children's Home in Chicago area. Housing is furnished. 298-16F

Wanted—full time church office worker for ELC church in northeastern Minnesota city. Must be able to type and take shorthand. 298-17F

Christian college wants registered nurse with opportunity to study for bachelor's degree on an attractive assistantship. Openings available June 8, 1953 and September, 1953. 298-18F

Concordia College needs a woman physical education teacher wtih a master's degree and a physical chemist with a doctor of philosophy degree. 298-19F

An apprentice embalmer or funeral director wanted in southern Wisconsin Lutheran community. Must be at least 18 years of age and have one year of college. Could start soon. 298-20G

Wanted—someone to open furniture store in city of 1,000 in Red River Valley. Large territory. Good brick building available. North Dakota. 298-21G

Vocal Solos and Duets

FOR LENT AND EASTER

(L: Low; M: Medium; H: High)

The Man of Sorrows, Adams. L, H.....50c

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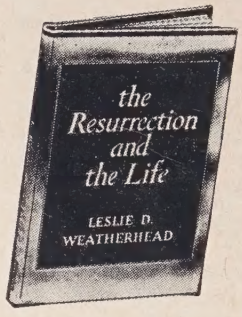

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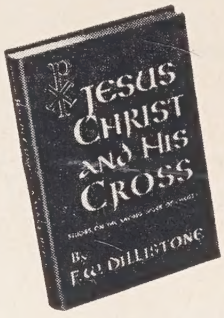

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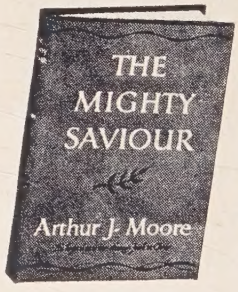

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